

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

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LUDHIANA:—August 2nd, 1907.

No. 31

FOREIGN TELEGRAMS.

London, July 25.

Three Japanese warships, with troops, have arrived in Chemulpo. The troops with a strong force of bluejackets are going to Seoul.

Popular disquiet in Korea is heightened by heat and drought.

Reuter, telegraphing from Tokio, states that a new convention between Japan and Korea has been concluded. It invests the Resident General with complete control over the internal administration. It appoints Japanese to Korea Government offices.

A telegram from Berlin states that a semi-official announcement has been issued stating that King Edward visits the Kaiser at Wilhelmshoebe on the 14th August.

Mr. Morley formally presented a Bill to amend the law relating to the Council of India.

No explanation is given but presumably the Bill authorizes the appointment of native members.

Allahabad, July 25.

A special telegram to the *Pioneer*, dated London, July 24, says:—

A rescript issued at Peking orders the reorganisation of the Tibetan army. A new body of troops consisting of 6,000 Chinese and Tibetans will be formed and stationed at Chando, Ching King and Chumpi.

The compensation for the abolition of slavery in Zanzibar, the legal status of which is to be abolished as from the 1st October, as announced on the 9th instant, is £40,000 sterling.

London, July 26.

Viscount Hayashi, interviewed by the Associated Press, said that the convention with Korea ended his mission.

He said that China should take warning Korea's fate lest some strong nation be moved to imitate the events in Seoul and put her house in order.

In conclusion Viscount Hayashi said that China's despotism, which is the worst form of government must yet reach a crisis, as when the present ruling mind is gone the state will fall a prey to intrigues.

A telegram to the *Kölnische Zeitung* from Berlin says that the Korean deputation to The Hague is labouring under a delusion if it counts on the support of America, Germany and France. None of them thinks of becoming the protector of the ex-Emperor. All that Foreign States can and must demand of Japan is the maintenance of the commercial treaties.

The *Times* Peking correspondent telegraphs that China has formally assumed to the proposals of the United States inviting China to co-operate with the Powers in an enquiry into the opium trade.

Mr. Morley's Bill did not relate to the appointment of native members.

It fixed the members of the Council at a maximum of fourteen and a minimum of ten and reduces the possible absence from India before appointment to five years.

It makes the salary of future members a thousand and reduces their term of office to seven years and repeals the Acts of 1876 and 1889.

Reuter's messenger reached the camp of Raisuli who was impatiently awaiting communication with the Sultan.

The tribesmen are prepared to support Raisuli who had informed them that the country was given over to Christians.

London, July 28.

Reuter's correspondent at Seoul telegraphs that Marquis Ito's plan involves the disbandment of the Korean Army, substituting an equal number of Japanese.

Marquis Ito in an interview with the Associated Press, said that the new convention disputed (dissipated?) the idea of gradually annexing Korea which was unnecessary.

The *Bellerophon*, an improved battleship of the *Dreadnought* type, has been launched at Portsmouth.

London, July 27.

The Imperial troops in Morocco attacked the pretender's position at Marchia and were repulsed with heavy loss.

The Sultan's force has arrived on the borders of the Kkmaas country where Raisuli is.

London, July 28.

A telegram from Tangier states that the Sultan's forces attacked the Kkmaas border villages gaining a complete victory. They killed many and burned and looted villages.

London, July 29.

In the House of Commons Mr. Morley, replying to Mr. Wilson, said that after consulting with the Indian Government he had informed China as follows:—

Firstly, that they would accept the principle of the proposal to diminish the import of Indian opium into China by one tenth annually simultaneously with an equal decrease in native production, to 1910 and would continue the reduction at the same rate thereafter on proof that China had carried out its share of the arrangement.

Secondly, that they would not object to the stationing of a Chinese official at Calcutta provided that he had no powers of interference.

Thirdly, they were prepared to assert (assent?) to the enhancement of the customs *liks* on foreign opium making its taxation equivalent to the taxation actually levied on native opium, differences of value and quality being considered.

Further reductions in the poppy area of Bengal and in the number of chests of opium fixed for sale would be made after 1907 provided that the proposed arrangement with China becomes operative.

In the House of Commons Mr. Winston Churchill informed Sir William Bull that the Transvaal Government, after a careful consideration of the representations mentioned on the 30th May and an investigation of other systems of identification, have decided that there is no alternative to finger print impressions.

The Transvaal Government. Mr. Churchill said, do not admit that they involve degrading and vexatious indignities to Indians.

Mr. Churchill added that while Lord Elgin regrets the inability of the Transvaal to make a concession he does not regard this highly scientific method of identification as objectionable in itself, and he is unable to press the Transvaal farther.

EDITORIAL NOTES.

The following letter written to the editor of the Civil and Military Gazette is copied in these columns because we hope that many of our readers will be moved to send contributions for repairing the loss done to an institution well deserving support.

FIRE AT THE INSTITUTE FOR THE BLIND,
RAJPUR.

Sir,—Those of your readers who know anything of the work for blind people which is now carried on at Rajpur, near Dehra Doon, under the care of Miss Sharp, and was originally started many years ago in Amritsar, will hear with sorrow of a somewhat serious fire which occurred there last Monday evening. The thatched roof of the chapel and of the girls' dormitory, which two rooms together made one long building with a thatch of over 100 feet in length, was fired (it is believed intentionally by some evil-doer who threw the fire from outside and made good his escape without detection).

It is a great mercy that no lives were lost; that the poor terrified inhabitants of the dormitory were all got out of the building unhurt. The chapel furniture also was saved. But the whole stock of winter clothing for the entire institution, for over 70 persons, and many blankets, were burnt up, as were also the *almirahs* in which they were stored for the summer in the girls' dormitory.

The thatched roof was insured against fire, and so there is every reasonable hope that the cost of repair will be realized, but the winter clothing and blankets etc., were not insured.

July 20, 1907.

A LOVER OF THE BLIND.

We print this week a little article which will doubtless meet with approval from any of our Hindu and Jain friends who chance to read it. "America becoming vegetarian! Truly there may still be hope that the views of the Brahmin will prevail." With all respect to those who are seriously convinced that it is a sin to destroy life, we wish to call attention to the marked difference between the way in which the East and the West approach such subjects. However strong the trend may be toward any peculiar practice such as vegetarianism, healing by mental suggestion, or even total abstinence from intoxicants, such things can never by any chance mean the same to the West that they do to the East, because they have their roots in a different principle. Without much fear of contradiction, the editor would venture to assert that the real religion of a great majority of Europeans and Americans is Science. The final appeal in the case of most matters brought up for decision is "What does Science say about this?" Because of this

and of the fact that Science is itself making progress all the time, no practice, however admirable it may appear, can carry with it the same kind of authority as the religious restrictions imposed by Hinduism and Mohammedanism. The most devoted vegetarian in Germany or the United States would assert his freedom to use animal food if he had the idea that any power outside of his own judgment were being brought to bear upon him to influence his conduct. There may be potent causes at work reducing the quantity of animal food consumed in the U. S. A., causes which arise from physiological conditions, or which are ruled by the economical situation; but they bear no relation whatever to the causes which operate to keep a Hindu a vegetarian. In like manner, however strong a teetotaler a Westerner may be and however eager he may be for others to adopt his views, he can never look upon those who do not believe and do as he does in the same way that a follower of the Prophet looks upon those who use the forbidden beverage. In other words, none of these practices can ever become a means of division, as they are alas! in India.

To

The Editor Nur Afshan.

I wish you would note in your excellent paper a few items regarding the Sialkot Convention which need repeating that people may remember.

1. The Date of Convention Sept 20-30.

2. Charpaies will be furnished at 8 as for the ten days, to those who will give notice to Padri I. D. Shahbaz, Sialkot city, beforehand that they will require it or them.

3. Concessions of half fare on N. R. W. will be granted to all who live at a distance of 50 miles from the Convention, 100 miles round trip, on condition that they present an order for same at Booking office of starting point. Orders can be had from Rev. A. McLeish, Y. M. C. A. Lahore.

4. All Europeans who desire entertainment should send their names to Miss F. C. Martin, Sialkot

Boarding will be Rs/1-per day. This does not include the 8 as for bed for the ten days as mentioned above.

5. Those who wish garries etc. to be furnished should write to Rev. I. D. Shahbaz, Sialkot City, stating their desires and the train on which they expect to arrive.

6. Much Prayer should be made for this Convention

Yours Sincerely

W. T. ANDERSON

26-7-07

ZAFAR WAL.

P. S. Orders for concessions may be also had from missionaries in the chief station of the Punjab.

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CHRIST'S PRAYER IN GETHSEMANE.

Math. xxvi. 36-46.

1. No single experience in the life of Jesus Christ has come home to men's hearts more powerfully than His agony in the garden. Those disciples who love Him best find themselves constrained to watch with Him through that awful Vigil, when He began to be indeed a Man of sorrows and acquainted with grief. The Gospels record nothing which gives us a deeper insight into our Lord's own soul, as He entered the valley of the shadow of death. Christ's spirit and temper were habitually tranquil. Only an hour before, in the upper room, we see Him full of radiant peace, comforting His forlorn friends with tender counsels, fortifying them by His intercession, bequeathing to them His joy, assuring them of His victory. Now, in Gethsemane, Christ appears in the very passion of inward conflict, beaten down under storms of sorrow, longing for sympathy from His disciples, who sleep on, while Himself watches alone and prays in deadly anguish and wrestles in a mysterious crisis of temptation. Here at least is no place for us to speculate or analyse, no room except for worship and reverence and godly fear. If any spot in the world deserves to be called holy ground, surely it is this garden, where the earth was with the strange agony of the Son of God.

2. How can we understand the horror of great darkness which thus fell upon Jesus Christ? Partly, no doubt, it arose out of an instinctive human recoil from the prospect of physical torture and death. Yet many of His own martyrs have gone to meet their pangs without flinching. The "cup" from which our Lord drank, was indeed His approaching death—but it was filled with all that death meant to the sinless Bearer of sin. Few Christians doubt that our Lord's agony was due to His sense of men's sin. "He had to bear what is well known to us, what is familiar to us, but what to Him was woe unutterable. He had to bear that which is so easy a thing to us, so natural, so welcome, that we cannot conceive of it as of a great endurance, but which to Him had the scent and poison of death."

"My God! my God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts
Than of the wind that waves the bough?

I walk the earth with lightsome step,
Smile at the sunshine, breath the air,
Do my own will, nor ever heed
Gethsemane and Thy long prayer.

Shall it be always thus, O Lord?

Wilt thou not work this hour in me
The grace Thy Passion merited,
Hatred of self and love of Thee?"

3. Yet who can fathom that deep sea in which our

Lord was baptised, for us men and for salvation? Great theologians and preachers have sometimes been bold enough to set forth and explain the secret elements of Christ's redeeming anguish. In one of Newman's most overwhelming sermons, he depicts vividly "The mental sufferings of our Lord in His Passion." Yet to many devout believers that description, as a whole, seems unconvincing, if not incredible and inconceivable. We fall back on the children's hymn, "We may not know, we cannot tell, what pains He had to bear." We confess, with the prophet, "Surely He hath borne our griefs and carried our sorrows." We are content to imitate the old Greek liturgy, which pleads with our Lord, "by His known, and His unknown sufferings."

4. For us, as for Him, the one refuge in the uttermost darkness and desolation must be to cry, "Abba, Father." When we sink into the deepest, and endure the worst betrayal, when our very souls go down into the pit—even then, underneath us are the Everlasting Arms. There can never be any experience out of which we have not the right to look up to the hidden countenance of God's Love and say, "Doubtless, Thou art my Father; suffer Thy child to come unto Thee."

5. Those who begin their prayer of faith with "Abba, Father" find grace at last to commend the spirits into their Father's keeping, and to sum up every prayer and every hope in the words "Not as I will, but as Thou wilt." To teach us this lesson is the chief aim and object of all God's discipline, little as we may comprehend it. The crown of Christian attainment is pure and entire resignation.

6. The author of the Epistle to the Hebrews recollected and expounded the agony in the garden, when he wrote, "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became the Author of eternal salvation unto all them that obey."

T. H. DARLOW.

THE GREATEST ENGINEERING FEAT NOW
UNDER WAY.

We are accustomed to think of the Panama Canal as a wonderful enterprise; yet, while the entire country has been busy discussing it and marveling at the amount it will cost, the city of New York has been quietly making plans for a great aqueduct for bringing pure water into the city at a cost of \$162,000,000, half as much again as the Panama Canal will cost. The work was formally commenced last Thursday, when, with a small silver trowel, Mayor McClellan turned sod among the hills two miles



back of Peekskill on the Hudson River, and by this act he began the work which will eventually furnish Greater New York with 800,000,000 gallons of water daily, besides the amount available from the Croton and other present sources of supply. From the small and simple beginning by the Mayor will in time be constructed the Catskill Aqueduct, fifteen miles long, and will connect the Ashokan reservoir in the Esopus Valley with every borough of New York City, including even Staten Island.

The aqueduct will have a channel height of seventeen feet. It will wind among hills and across gorges in the heart of the region immortalized by Washington Irving, and will pass under several creeks. At Storm Creek Mountain, above West Point, it will descend more than 1,000 feet to cross 550 feet underneath the bed of the Hudson. The line it will follow reaching the Bronx at Yonkers will be under the upper East River, under Brooklyn, and finally under the Narrows to Staten Island. The Ashokan reservoir will consist of impounded waters of Esopus, Schoharie and Catskill Creeks, and the Rondout River and some smaller streams. Primarily the reservoir will be constructed by a dam 220 feet high, over Esopus Creek, which will form a sheet of water twelve miles long and two miles wide. The maximum impounding capacity of this huge receptacle will be 120,000,000,000 gallons. Estimates vary as to when the system will be completed. The year 1930 is generally fixed upon as the date, but it is probable some part of the supply will be available before that.

THE NEW BERLIN CATHEDRAL.

The completion and dedication of the New Lutheran cathedral in Berlin were regarded as events of international importance in the ecclesiastical world. To the service of consecration, which took place on February 27, 1905 the German Emperor invited representatives of all the Protestant churches, his declared purpose being to make the Berlin "Dome" a universal church for all Protestants, as St. Peter's is a universal church for all Roman Catholics. "We are not building a church," he said recently, in conversation with the architect, "for the province of Brandenburg, nor for Prussia, nor even for all Germany, but a cathedral for the Protestants of the world. I should like Protestants everywhere to feel that they have an interest in this building, have pride in it, and feel welcome here of right." From press despatches we cull the following additional information.

The new Cathedral, or Dome, Berlin was projected by the late Emperor Frederick and his Empress as a kind of Westminster Abbey of Germany, and has been fourteen years in building. In the immense crypts already lie the bones of eighty-seven Hohenzollerns, and in future, besides the sovereigns, the great German dead will be placed there.

The building is 341 feet long, as against the 500 feet of St. Paul's, London. The cupola, with the lantern, rises to a height of 325 feet from the pavement, while that of St. Paul's is 365 feet high. The two bell towers at the west end are 211 feet high.

The corner-stone of the cathedral was laid in 1894. The Prussian Diet contributed \$2,500,000 to its erection, but this sufficed only for the actual building. The very elaborate decoration and mosaic work is as yet hardly begun. The organ, with 7,000 tubes, is the largest in the world, except that at Riga. The church is built of yellow sandstone, the vari-colored marble has been employed for pillars.

TRUE AND FALSE ASCETICISM.

The question of asceticism, and its relation to Christian thought and practise, is interestingly discussed in an article in the September issue of *The Ecclesiastical Review* (Philadelphia, Rom. Cath.). The writer, Thomas J. Gerrard, of Chelmsford, England, objects to recent statements that "our Lord was no ascetic," and that "the ascetic is not necessarily a Christian, or the Christian an ascetic." From time immemorial, he says, and among all classes of people, bodily exercise and discipline, has ever been held and felt to be a means of acquiring moral and spiritual perfection. He continues:

"The real difference between the asceticism of those saints who practised great austerities and that of the ordinary Christian is not one of kind, but of degree. The objects and motives are the same; only the manner and extent are different. . . . We are living in an age which is not attracted by the methods of an Anthony, a Stylite, or a Benedict Joseph Labre. The life of a pillar-saint excites no emulation in a people possessed of a strong devotion to hygiene and cleanliness. Therefore it is that, while insisting on the motives which give the essence to asceticism, we counsel and practise a modified form of it. 'Quidquid recipitur, recipitur secundum modum recipientis.' What is moderate in one age is excessive in another; and we venture to think that the moderation taught by St. Ignatius in the sixteenth century would scarcely pass as such in the twentieth; for instance, where the saint advises that in *catenella* care should be taken that it pierce not to the bone, and in taking the discipline that no bones be broken. The principle, however, of St. Ignatius is the only key to life's problem and eventually prevail.

"A recent writer (Mrs. Craigie, in 'The Science of Life') has drawn a striking comparison between the saints of Loyola and Count Leo Tolstoy. The two men stand for the two predominant theories of life which we are now struggling for the ascendancy. The asceticism of Tolstoy is Buddhistic. His ideal is the extinction of the race. 'He entreats the minister of state, the man of learning, the

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doctor, the lawyer, the professor, the artist, the clerk—not to think, not to argue, not to analyze, but to dig in the fields. . . . Tolstoy is a disillusioned man. There is disillusion in every line of his masterly novels and it is disillusion which even the saddest of us can not always accept. His exaggerations may be said to culminate in his views on marriage, the very substance of which he regards as so much unchastity. The asceticism of St. Ignatius is Catholic. His ideal is the perfection of the race. The intelligence and will are to be used, developed to their fullest capacity and directed to the service of God. Man is to cultivate an indifference so that he wish no more for health than for sickness, for riches than for poverty, for a long life than for a short one. To acquire this indifference *askesis* is absolutely necessary. From the days of John the Baptist until now, 'the Kingdom of Heaven suffereth violence and the violent bear it away.' These are the words of Christ. Asceticism certainly has a grave rôle to fulfil in this age, and there is not much danger of its value being overestimated either in England or America."

"CRUCIFIED WITH CHRIST"

Says the apostle. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This seems to be a contradiction. Paul says he is "crucified," and then adds "I live." But the contradiction is only apparent. All life grows out of death. The mineral dissolves and forms soil, and out of it the vegetable springs. The vegetable dies, and upon it animal life flourishes. The animal dies, and thus food is provided for man. Lust and appetites are crucified, and the old Adam dies; but out of it the new man is raised up, and Christ becomes formed in us the hope of glory. After that the life we live is "hid with Christ in God." Spiritual life is the result of the sacrifices of the flesh. "The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." This is the life of the flesh, and when it dominates, the life of the Spirit is important. It is necessary that old desires, old motives, old purposes, old habits—in fact, the old nature—should die, in order that the new life may set in and flourish.

—Texas Advocate.

All doors to success in this part of the country are marked "push."

"THY SON LIVETH."

A Charming summer morning of 1672. How fresh and green looked the rich clover meadows round the snug, ivy-festooned home of an English country pastor, in its quaint, old fashioned garden roses, sweet pea, and mignonette so deliciously scenting the warm, balmy air, while amid tall, shady trees, through which the south wind blew softly, scores of happy birds sang in delightful concert.

But within the house all was different. Noiseless footfalls, broken whispers, half-drawn blinds, and bending over the pillow of a boy of ten, father and mother in bitter, bitter tears. Alas! their loved only son was ill with fever, and apparently on the point of death. In fact, the parish doctor had warned them that there was not a ray of hope.

To double their sorrow, the father had that very afternoon a preaching engagement of much importance several miles distant. *Can* he go, and never again, possibly, see his darling boy in life?

"Most certainly not!" decided the whole family.

"But I *will* go," was the splendid response of God's devoted servant; "it is my Master's business; weeping must not hinder sowing."

Accordingly, the trusty horse was saddled, and, having pressed upon the little sufferer's thin, pale cheeks the very tenderest of kisses, he calmly rode off.

About midway, however, Mr. Philip Henry felt a sudden impulse—he could not possibly overcome it—to stop and dismount. Next minute he did so. Then, throwing the bridle over a fence-post, down he knelt by the quiet roadside, entreating the great and the good Physician to speak the word only and to heal his beloved child, sparing him for much usefulness in His Church on earth.

Towards evening, on returning home, ere he had even to ask, "How is Matthew?" a beaming face welcomed him at the gate, and a glad voice cried, "Taken the turn! Recovering!"

"Praise the Lord!" exclaimed the rejoicing father; "at such a spot, and at such an hour, just on the grass beside the road, I did must solemnly and truly resign my son to Him."

"And at that same hour," replied a dear old lady visitor, who had come purposely to cheer the tired family, "did the loving Lord give him back to you—'thy son liveth.'"

In a few weeks, though always constitutionally fragile and delicate, young Matthew Henry enjoyed better health than before his illness, and grew up, as you know, to write his grand Bible Commentary.

Does this beautiful incident not strikingly remind us of St. John's story which we are reading together to-day?

Very old tradition identifies the Capernaum nobleman with Chuza, Herod's steward, whose wife, Jappana, was one of those honoured women, you remember, per-



mitted to minister to the Lord Jesus. If this be so, doubtless Johanna had told her household of the Saviour's wonderful acts; and may we not fancy that it was she who, when the fever had seized her boy, had begged her husband to seek His divine aid?

"Sir, come *down* ere my child die."

How literal Bible geography! Yes, every step of that father's journey, such a *very* steep, rough, zigzag descent from Cana to Tiberias or, it may have been to Magdala, or to the western Bethsaida, I do so love to trace, feeling sure that at some wayside khan near one or other of these then populous busy cities he must have rested during the night, re-starting early next morning, and ere embarking for Capernaum across the blue, placid, shining Lake, receiving the joyful news that yesterday at the seventh hour (one o'clock in the day)—precisely the hour our Lord had said, "Thy son liveth"—the fever left his child.

Oh, the exceeding preciousness of the assurance: "Jesus Christ the *SAME* yesterday, and to-day, and for ever," and "Lo, I am with you *always*, even unto the end."

Whatever, therefore, be our case, whatever our petition, God grant to everyone of us the implicit faith of old Philip Henry and of the believing Galilean nobleman! For just *you*—for just *me*—is not the magnificent promise of Isaiah Lxv. 24: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear"?

CLARA ST. CLAIR.

LITTEE PRINCES.

I have just been looking at the new photograph of the little Princes of Wales—Prince David, as we are told he is called, our future King; and his brother, Prince Albert.

It has reminded me of a pretty story I heard about them a year or two ago.

A friend of mine, who had been an officer in command of native troops in Northern Nigeria, in West Africa, was in London at the time of the Coronation of King Edward.

He was asked to take charge of some of the African soldiers who had been brought over for the great event. And one day he was showing them the sights of the city, when, in the distance, coming slowly up the street, he noticed one of the Royal carriages.

It was an open carriage, and as it came nearer my friend saw that the two elder sons of the Prince of Wales were in it, accompanied by an aide-de-camp.

He quickly drew up his handful of native soldiers, telling them that the King's grandsons were coming!

They stood at the salute, and my friend, being in civilian attire, uncovered his head.

The carriage passed slowly, for the street was crowded, and the Princes wanted to have a good look at the decorations.

But when they saw the black soldiers their attention was quite taken from the pretty lines of paper roses and gay flags, and they smiled as they returned the salute.

Then the aide-de-camp was seen to whisper something, and Prince David, leaning out of the carriage, called to my friend in a clear voice, "You may put on your hat, sir; and tell your men to stand easy."

Time goes so quickly. That is about four years ago now. Prince David was only eight then. He was twelve on the twenty-third of June this year. Both he and his brother are able to captain their own cricket elevens.

Some day, if God spares them, these little boys will be called upon to take a great part in the history of this empire. They are inheritors of a vast kingdom. Every care will be taken that they may be fitted for the high officer they shall each fill.

But you are royal children too. Do not forget that. If you really love the Lord Jesus and have "received" Him, have *taken* Him into your hearts, then he has given you the "right to become the sons," the children, of the King of Kings. A crown is waiting for you—a crown of life, a crown of glory, a crown of righteousness. If at the last great day you are standing on the *right* hand of the Lord Jesus, He will say this to you: "Come, ye blessed of My Father, *inherit the Kingdom* prepared for you from the foundation of the world." (Matt. xxv. 34.)

— T. B. ALLWORTHY.

ABOUT MARBLES.

Marbles got their name from the fact that originally little bits of marbles were rolled down the hills and pounded by other stones until they become toys for children to play with.

It is said that the Eutchmen exported them to England, from where we got them. Whether they did or not makes little difference to the boys and girls of to-day. No matter who introduced the world to marbles as toys, they are with us, and always will be. Some of you win them from other children—some of you trade postage stamps for them; but some person originally brought them from the little store around the corner, whose owner got them from that greatest toy shop in the world—Germany.

In the beginning marbles were called bowls, and men and women played with them, as well as children. Hundreds of millions of commies and rgates and glassies and shiners are sent to America, and the children get more pleasure out of these cheap little toys than almost anything else.—Washington Star.

God is ever present with you, if you trust in him. What strength and encouragement are there in that thought. In a moment when in need, or under stress, you can turn to the Rock of refuge. It may be but a cry of agony, or pain, but made in faith. God understands the prayer even better than the petitioner and answers it in his own wise way.

THE INDIAN STANDARD.

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